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ABSTRACT

This volume of papers, written by professors of education, an administrator, and a clinical psychologist, illustrate how the concept of equity can be woven into the professional components of teacher education. In "A Matter of Linkage: Multicultural Education and Educational Equity," Martha E. Dawson maintains that multicultural education is an educational conglomerate with links to a number of equity issues. Patricia Bidol, in "A Preservice Model for Multicultural Education" and "Preservice Student Teaching Model for Multicultural Education," describes six phases for developing and testing a preservice model for multicultural education. Eugene F. Provenzo, Jr., lists brief statements and suggested lecture topics in educational equity for introductory education courses in his article, "Educational Equity and the Social Foundations of Education." "Cultural Diversity, Psychology, and Learning," by Roger L. Collins, acquaints the reader with some of the concepts of educational equity that relate to the study of educational psychology. Consuelo Nieto's article, "Multiculturalism and the Methodology of Teaching," outlines the general processes and content that can be adapted to any teacher preparation program that is incorporating multicultural and equity concepts into its curriculum. Brief bibliographies for further reading are appended to each paper. A section defining terminology related to multicultural education is included. (CJ)

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EDUCATIONAL EQUITY: THE INTEGRATION OF EQUITY INTO PRESERVICE TEACHER PREPARATION PROGRAMS

by Martha E. Dawson, Eugene F. Provenzo, Jr.,
Roger L. Collins, Consuela Nieto, and Patricia Bidol

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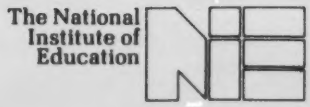

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FOREWORD

Aldous Huxley pointed out that "highly educated people find it all but impossible to pay serious attention to anything but words and notions." For centuries, education has concentrated on the manipulation and production of ideas and words. When emotions and perceptions are studied, they are reduced to a confusing mass of chi squares and jargon, devoid of human qualities.

Consider the emotional discord raised by the concepts of fairness and equality. We tell ourselves that poor and minority students are no different from any other students, we have reams of statistics to prove it, and yet nothing changes. The answer lies not in more statistics, but in the human being and his or her relations with others. If children can learn fairness from the outset of their schooling, then they will be better prepared to live in harmony in a culturally diverse world. They will be better prepared to give the underprivileged the opportunities to show that they, too, are worthy of respect.

On the premise that a teacher who understands the concept of equity in a multicultural world will be more likely to exhibit and reinforce fairness to all in a multicultural classroom, the ERIC Clearinghouse on Teacher Education commissioned the following papers to illustrate how the concept of equity can be woven into the professional components of teacher education. The Clearinghouse is pleased to place before you this collection, which analyzes the total multicultural program and outlines the content for the four components of teacher education--foundations, psychology, methodology, and student teaching. Our thanks go to Drs. Martha Dawson, Patricia Bidol, Eugene Provenzo, Roger Collins, and Consuelo Nieto for their commitment to this project and their diligence in preparing their sections of the monograph.

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A MATTER OF LINKAGE: MULTICULTURAL EDUCATION AND EDUCATIONAL EQUITY

by Martha E. Dawson

Educators grappling with the challenge of understanding and developing a multicultural teacher education program should try to see an analogy between autumn leaves and humankind. Think of a beautiful autumn day in any city, U.S.A. where the fall leaves are in radiant dress. In my autumn domain are leaves with hues of deep brown, golden yellow, vibrant red, shocking green, bright orange, and muted shades of many colors. Within my reach are leaves of every size. The trees I see bring to mind the words of poet Joyce Kilmer, "Only God can make a tree."

Have you ever thought that many of the plants growing in America are much like its people, with the exception of American Indians? Many of the flora of this country are not native; they are transplants. All of the plants, even those that are native, have been affected by physical and chemical changes resulting from human and technological expansions.

What about the men and women, boys and girls who make up America? If only people would try, they could see the same beauty of nature in the faces of the millions who inhabit these United States. Imagine a social environment where there is a congregation of people of various hues, races, religions, and ethnic groupings--this place is America. Among us are people with blue, brown, black, gray, and green eyes, as well as people whose skin is the black of ebony, the yellow of gold, the red of copper, the brown of bronze, the white of ivory, or shadings of each.

Multicultural education is, in essence, a process of encouraging educators to create teaching/learning environments in which the hidden talent and intellectual potential of every American is released and developed. This means that we support diversity while we discourage separatism. Through a multicultural approach to education we become accountable for the success and failure of Afro-Americans, Asian-Americans, Euro-Americans, Latin-Americans, Mexican-Americans, Native Americans, Puerto Ricans, and others, all of whom are Americans.

Like autumn leaves, multicultural education should reveal the beauty of diversity. Educational programs should enable humankind, regardless of age, sex, or national origin, to experience or understand the joy of laughter, the sweetness of multiethnic friendship, and the universal quest for equity.

Educational Equity: The Forerunner of Multicultural Education

Multicultural education is a multidimensional concept that might be viewed as an educational conglomerate. It is a consolidation of parts into a cohesive educational program. Despite (a) state requirements to include multicultural concepts in the school curricula, (b) the National Council on Accreditation of Teacher Education (NCATE) multicultural standard for colleges and universities, and (c) national equity legislation, there is still rhetoric without substance in higher education in the development and implementation of teacher preparation programs that are multicultural.

The impetus to add to existing school programs a curriculum that is multicultural did not have the backing of national lobbyists in education or government. Multicultural education came into being as a result of the efforts of powerless, poor, ethnic minorities and a small number of educators committed to humanist ideals. In addition, interest grew from a deficiency of the melting pot theory, particularly with poor blacks.

It is not coincidental that educational equity is considered synonymous with multicultural education. Educational equity can be traced to the struggle of black Americans to gain equal educational opportunities for their children. The efforts of this ethnic group received historical and political significance in 1954 when the U.S. Supreme Court mandated in Brown v. Topeka Board of Education that black children, as well as all other minorities, had the right to attend schools with the same quality of instruction, facilities, and educational resources as the white children in Topeka, Kansas, and other parts of the country where segregated schools had prevailed.

At the time of the Brown decision, there was no expressed intent on the part of black Americans to deny the melting pot theory, to promote ethnic separatism, to promote women's equity, to fight ageism, to assist handicapped people, or to support cultural pluralism. Equal educational opportunity was the original plea for justice by the National Association for the Advancement of Colored People.

The uncertainty that permeated public education following the Brown decision, the violent civil rights struggle ignited by the refusal of Rosa Parks of Montgomery, Alabama, to move to the back of the bus, and the demands of black students for equal treatment and access were the beginnings of the current educational equity struggle. During the sixties, desegregation--not multicultural education--was the major goal of politicians and educators committed to equal justice. Their objective was a forerunner of multicultural education.

Equity Issues in Multicultural Education

The struggles for equity by various groups are not isolated events with no relation to multicultural education. Neither should cultural pluralism, racism, sexism, ageism, and exceptionality be viewed as entities separate from multicultural education. Teacher training programs need to address all of these equity issues as interlocking components in a broader multicultural educational program.

Cultural Pluralism and Multicultural Education

Ethnic studies and global/international studies that focus on the diversity and similarities among humankind are integral parts of multicultural teacher education. Also, programs that address linguistic and cultural values, ethnicity, and cultural heritage represent interdisciplinary elements in multicultural education. It must be noted, however, that multiculturalism does not support ethnic separatism or cultural pluralism, each of which advocates cultural and ethnic isolation.

It is unfortunate that some teacher educators often promote separatism by advocating ethnic studies programs that are limited to the political or power struggles of one racial or ethnic group. Although there is a place in higher education for comprehensive study of a single racial or ethnic group, the preparation of teachers to teach all children of all people must include mandatory instruction that emphasizes equal treatment of both minority and majority groups.

Sexism and Multicultural Education

Sexism is not limited to any one ethnic group, and as such it must be considered in relation to other equity issues. The need for comprehensive research on sexism in context with racism and ageism is reflected in a study by Sadker, Sadker, and Hicks (1980). They sought to ascertain how well teacher education texts present topics related to sex equity. Included in the study were 24 texts published between 1973 and 1978. The texts were used in components of teacher education programs including foundations of or orientation to education, psychology of education, and methods of teaching science, social sciences, mathematics, reading, and language arts.

After a year of study, the team found that 95 percent of the 24 most widely used teacher education textbooks devoted less than one percent of book space to the issue of sexism. No attention was given to the problem of women in the traditionally male-dominated areas such as mathematics and science where research indicates that females are likely to experience difficulties and drop out. Also, none of the texts provided strategies for eliminating sexism and its effects on children.

The authors stated, "While the focus of the study was a treatment of sex equity issues, the raters also made a line-by-line analysis of space allocation to racial and ethnic minorities. In half the text, less than one percent of the space is devoted to the issue of racial and ethnic discrimination; several texts do not mention minorities and racial discrimination at all" (Sadker, Sadker, and Hicks 1980). They found that in some cases where information was reported on minorities, the data were obsolete, stereotyped, and demeaning. They lamented that many of the texts failed to convey the pluralistic nature of the United States.

The research of Sadker, Sadker, and Hicks brings into focus the possibilities of addressing sexism, racism, and other biases as a composite problem. Multicultural education provides the opportunity to address that composite.

Ageism and Multicultural Education

During the past several decades, the rights of older citizens have become of greater concern. Societal conditions that open and close doors on the basis of age, in contrast to racial and sexual discrimination, are likely to affect every person at some period.

Ponzo (1978) pointed out that the common statement "Act your age," and the question "How old are you?" both reflect age prejudice, which is not reserved for the elderly or other age groups but is pervasive across all ages. The self-fulfilling prophecy that often works as a negative factor in the academic achievement of minority children and youth is equally damaging to older Americans. That is, if people expect older citizens to be unproductive and helpless, it is likely that they will meet the expectation.

Paradoxically, the same arguments are used to discriminate against the young as well as the old. Negative attitudes toward youth are also prevalent. Young, bright individuals often are restricted from many productive experiences, or they are denied access to responsible positions simply because they are not graying at the temples.

Because age discrimination is practiced in American schools and colleges, attempts to prepare teachers who will provide children and adolescents with a view of aging as a positive factor in life is likely to become a sin of omission. The study of ageism as an integral part of teacher education programs should lead pre- and inservice teachers to examine ageism in the same manner as they view other stages of human development. Study of the social, economic, and cultural issues related to age is needed in multicultural programs.

Exceptionality and Multiculturalism

If one of the goals of multicultural education is to assist teachers and students to respect individual differences and to appreciate similarities within and among groups, the isolation of those who differ because of handicaps becomes a moot point. Multicultural education cannot be limited to ethnicity, pluralism, sexism, or ageism as isolated issues. The problems of those who are physically or mentally handicapped must be related to these other forms of discrimination. Mainstreaming as mandated in Public Law 94-142 requires a comprehensive training program, but it is likely to be inadequate if approached as an attachment to a multicultural program. Sapon-Shevin (1978) advocated the study of exceptionality as an integral part of all education. The issues Sapon-Shevin raised include:

> (a) definition of "special" and "normal," (b) nature of competition in school and society as it relates to mainstreaming, (c) exploration of the negative and positive implications of sameness and differences, and (d) the ethical issue of placing the burden of change on the "special child" in the mainstreamed classroom.

These issues need to be explored in a comprehensive multicultural teacher education program.

Tunnel Vision in Higher Education

The fight for equity has occurred in the streets and the courts and has had some, although not insignificant, effect on educational programs in elementary and secondary schools as well as in higher education. Most colleges and universities, be they black, white, large or small, have tended to be followers rather than leaders in revising programs and courses to include multicultural education. The tendency in higher education is to ignore social and political changes and continue business as usual. It is not surprising that even with an NCATE multicultural standard for accreditation and the continued push by numerous groups for equal justice, teacher education remains much the same as before the nationwide ethnic and social awareness movements.

Teacher educators in most colleges and universities believe they have little latitude for adding new courses. Likewise, teachers in the field lament that they do not have enough time to teach the "required subject matter." With the feeling that curricula are already at saturation it is improbable that those who lack an understanding of multicultural education will be committed to the National Council for Accreditation of Teacher Education (1979) Standard on multicultural education or to state boards of education requirements for multicultural education.

Educational leaders appear to agree that multicultural education should be a part of teacher training programs and public school curricula, but the interest has yet to become reality. Reluctance to incorporate multicultural education appears to be two-fold: First, many are uncertain about what to include in multicultural education, and second, numbers of monoethnic colleges and schools operate as if multicultural education is not needed in the particular setting. To illustrate the latter, a review of teacher education programs at historically black institutions of higher education revealed that few of these institutions have developed multicultural programs. The writer found that many educators at such colleges viewed their commitment to minorities as sufficient evidence of their involvement in multicultural education. This attitude, however, is erroneous and typifies the <u>exemption syndrome</u>.

The exemption syndrome is also prevalent in many traditionally white colleges and universities in monocultural and monoracial geographical regions. Educators in these institutions seem to conclude that because the community and college have few, if any, minorities, the college has no obligation to commit time and resources to multicultural education. If this rationale is taken to a logical conclusion, one would assume that students attending these colleges are being prepared for a closed society where the same economic, political, social, and cultural environment found in the university will always exist.

Teacher educators must do more than provide lip service to multicultural education. Adopting it does not require a completely new educational structure, but there is a need to redesign, delete, and integrate new content that reflects contemporary knowledge, research, and accurate information.

Educational equity, while not synonymous with multicultural education, can become the stimulus for designing comprehensive programs in those institutions that have suffered from tunnel vision. On a broader scale, higher education in general can no longer afford the luxury of confronting equity issues solely as administrative accommodations to state and Federal affirmative action guidelines.

Expanding Teacher Education to Include Multicultural Education

Multicultural education should be an integral part of all components of teacher education, and the infusion of multicultural content and experiences should by no means be limited to methods and field-based courses. The potential breadth of a comprehensive multicultural teacher education program is expressed in the multicultural standard for accreditation. It is aptly stated that:

> Multicultural education could include but not be limited to the experiences which: (1) Promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power; (2) Develop skills for values clarification, including the study of manifest and latent transmission of values; (3) Examine the dynamics of diverse cultures and the implications for developing teaching strategies; and (4) Examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies. (National Council for Accreditation of Teacher Education 1979, p. 4)

The NCATE Standard also defines multicultural education. The lack of a concise definition has created some of the frustration educators have had in redesigning teacher education programs to include multicultural education. The Standard defines multicultural education as "preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions" (p. 4).

Using the NCATE definition as a baseline for program development, the writer presents an overview of multicultural program goals that should prepare teachers for the social, political, and economic realities in today's complex society. Suggested curriculum, human resources and other instructional resources that might be used to broaden teacher education programs to include multicultural education are described.

Preparation for Social Realities

Teacher education programs should develop in teachers the essential skills, attitudes, and knowledge to participate in a culturally diverse global society. Programs also need to provide essential training in the mechanics of transmitting knowledge and providing experiences to children and youths. Table 1 illustrates the wide range of opportunities in teacher education to provide preservice students with multicultural training in both general and professional education, as well as to use the community as a teaching laboratory.

TABLE 1

TEACHER EDUCATION FOR SOCIAL REALITIES

PROGRAMMATIC GOALS	EDUCATIONAL RESOURCES
Program participants should gain knowledge: 1. Of the effects of discrimination on women, minorities, children, and older citizens. 2. Into the social dynamics of educational support systems that serve diverse societal groups. 3. Of educational practices that support home and community mores as well as those which cause value conflicts 4. Of the interrelationship between cultural values and self-assurance and self-awareness. 5. Of language preferences of bilingual groups and the effects of that preference on academic success and educational equity. 6. Of variations of life styles and aspirations within and among minority and majority ethnic groups. 7. Of variations of sex and age roles and expectations within ethnic and socioeconomic groups. 8. Of similarities and differences in life styles of diverse ethnic and socioeconomic groups. 9. Of the influence of religion on the values and culture of ethnic, sex, and other societal groups.	The programmatic goals identified in column 1 may be realized through a range of college courses and experiences. College Courses Sociology Anthropology Psychology Race Relations Mental Health Human Development Urban Studies Rural Studies Comparative Studies Foreign Languages Cross-cultural Studies Bilingual Education Ethnic Studies International Studies Literature Music Art Religion History Gerontology Women Studies Marriage and Family Life Program Resources Interviews in select communities. Community surveys Oral history projects Research projects Selected documentary films

10.	Of social pressures that dictate roles and aspirations of women, ethnic minorities, and older citizens.	Visits to museums and archives Experiment in intercultural living Cultural exchange programs
11.	Of the roles of the arts and humanities as cultural transmitters.	
12.	Of the potential of the arts and humanities for expanding the cultural heritage of diverse social groups.	
13.	Of the potential of the arts and humanities for the exploration of equity issues.	

Preparation for Economic Realities

Teachers must have insight into the economic realities of contemporary society. Multicultural teacher training programs must encompass goals that address economic issues in much the same manner as presented in Table 1. Program goals should include:

1. Economic factors affecting diverse social and ethnic groups, such as the influence of economics on occupational choices, educational opportunities, and upward mobility.
2. Issues related to the effects of economics on the Americanization of European, Asian, and African heritage groups.
3. The relationship of economics to the educational opportunities of diverse ethnic, socioeconomic, age, and sex groups.
4. Role of economics in motivations and aspirations of ethnic groups and residents of diverse geographical regions.
5. Relationships between economics and crime.
6. Effects of poverty on physical, social, mental, and emotional development of diverse societal groups.
7. Effects of economics on home/community educational support systems.
8. Economic factors that affect women, older and younger Americans, and people with physical and mental handicaps.

Training resources for economic reality may be found within the general education, professional education, and experiential components of teacher education programs. The discipline areas that provide much of the substance are likely to be clustered in a myriad of courses in sociology, psychology, political science, economics, and anthropology. This curriculum cluster is classified as the sociopsychological component of multicultural education (Dawson 1977). Because inservice and preservice teachers often are unaware of the economic issues that have a negative influence on minorities, older Americans, women, and others, training programs must build in opportunities for wider exposure than is offered in the typical textbook-dominated college

course. Resources and experiences might include: opportunities for internships in diverse geographical and ethnic communities; research studies of ethnic, female, children and other groups related to economic conditions; and critical reviews of national and regional surveys as well as census and consumer reports.

Preparation for Political Realities

Like it or not, teacher educators must realize that political issues control the lives of all members of our society. Because the social and economic realities that have been identified are rarely independent of political factors, teachers need to explore and understand those political factors. Multicultural education, in contrast to what is often presented in conventional teacher education programs, forces the consideration of political issues, many of which are controversial. Teachers can ill afford to see life through rose-colored glasses, but rather need to develop a sense of scientific inquiry of all facets of issues affecting ethnic, sexual, socioeconomic, religious, and other societal groups.

Multicultural education programs that help teachers develop knowledge and insight into political issues have to address such issues as power struggles in families, schools, government, business, industry, foreign policy, and special interest groups. Multicultural training models should include opportunities to:

1. Participate in value clarification activities.
2. Study, observe, and/or participate in community, state, and national activities.
3. Gain teaching, tutoring, or other work experiences in nonschool settings.
4. Study equity issues as presented from a variety of printed sources, especially ethnic regional and national newspapers, documentary films, and other publications.
5. Examine the content of science, social science, humanities in terms of real and implied teachings related to ethnic minorities, women, and other societal groups.
6. Analyze printed educational resources including college texts as well as publications used in secondary and elementary schools.
7. Analyze audiovisual media such as films and television for stereotypes.
8. Study conflict and value differences within and among groups.

Personal Assessment for Multicultural Teaching

The preparation of teachers to provide educational equity and multicultural education to diverse groups requires more than the courses and experiences that have been described. Dawson (1977) found in her work with middle class white and black students that a training model needs a personal assessment component. A personal assessment component should be designed so that the prospective teachers and teacher educators can ascertain if essential personal qualities have been developed for providing educational equity to diverse ethnic and socioeconomic groups. Table 2 presents a summary of assessment concerns.

TABLE 2

PERSONAL ASSESSMENT FOR MULTICULTURAL TEACHING

ASSESSMENT CONCERNS	PROGRAM RESOURCES
1. Identification of values that are likely to cause conflict with multiethnic groups, diverse age and sex groups	--Counseling and guidance centers
2. Personal strengths and limitations that are likely to have an effect on competency to teach those who differ from one's own ethnic or cultural heritage	--Visits to churches and mosques
	--Personal contact with individuals from diverse backgrounds
	--Travel to diverse neighborhoods, states, and nations
3. Personal perceptions of diverse ethnic and other societal groups	--Cultural exchange programs
4. Attitude toward individuals of different political and religious beliefs	--Simulation games
	--Documentary films

Nothing could be more detrimental to the goals of multicultural education than to have teachers who are insecure, afraid, and have negative perceptions of those who differ. Every effort possible should be made to direct those teacher candidates who have difficulty relating to persons outside of their ethnic and socioeconomic groups into other fields. It is a sign of strength, not weakness, to recognize that one is ill-equipped to undertake a task.

Teacher Competencies for Multicultural Education

Preservice candidates need to demonstrate teaching compentencies in multicultural settings with diverse sex and age groups as well as with individuals who have mental and physical limitations. Multicultural training models must provide an opportunity for both pre- and inservice teachers to demonstrate competency in:

1. Developing classroom strategies that will promote positive interaction among diverse socioeconomic, racial, sex, and other societal groups.
2. Developing classroom management strategies in classrooms with monoethnic and multiethnic pupils.

3. Selecting and developing curriculum materials that are free from bias or stereotypes.
4. Selecting and developing instructional materials to include concepts that are historically accurate as well as multicultural.
5. Developing motivational strategies for teaching a diverse socioeconomic and ethnic group.
6. Using instructional techniques that provide equal opportunity for educational success of minorities, women, and those with learning problems.

The above competencies can be acquired through expanding teacher education programs to include special projects, teaching internships, observation and participation in a variety of settings with diverse age, ethnic, and ability groups.

Summary

The writer has attempted to establish that multicultural education represents an educational conglomerate with links to a number of equity issues. First is a need to view multiculturalism as a broader dimension of educational equity. Second is a need to distinguish multicultural education from equity issues such as ethnicity, racism, sexism, ageism, and exceptionality, but simultaneously to understand the connections among those issues and multicultural education. Third is a need for a working definition of what multicultural education is, and the writer recommends using the NCATE's description as a generic definition. Fourth is the process of expanding current teacher education programs so that the NCATE Standard on multicultural education becomes a benchmark for new directions. And fifth is the need to view the personal qualities and competencies of teachers to determine the potential they have for success in providing education that is multicultural. As with other educational concepts, complete acceptance of successful multicultural teacher preparation programs will require continuous study, research, collaboration, evaluation, and above all total commitment to the underlying principles and philosophy of multicultural education.

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A PRESERVICE MODEL FOR MULTICULTURAL EDUCATION

by Patricia Bidol

Multicultural education prepares students to live positively in a culturally pluralistic society, to respect cultural differences and similarities, and to resist dehumanizing others because of their race, sex, class, age, and other diversities. Multicultural education strives to enable students to accept themselves and others; it provides values, skills, and attitudes to make maximum use of the inherent capabilities of all.

Historical Setting and Emerging Philosophy

A variety of groups have supported multicultural education at all levels within the American school system. A significant supporter has been the National Council for Accreditation of Teacher Education (NCATE), the major accrediting agency for teacher education. NCATE's revised standards, effective January 1, 1979, require that multicultural education be present in both general and professional studies components. In addition, many states such as Texas and Ohio require completion of multicultural education components before a prospective teacher is certified. Teacher organizations such as the Michigan Education Association (MEA) have formed service units to assist educators in carrying out multicultural education. Other support has been provided by professional organizations such as the National Council of Teachers of English (NCTE), which issued a statement in 1970 that school materials should reflect positively the diverse cultures of American society, and the National Council for Social Studies (NCSS), which in 1976 supported the adoption of curricular decisions that are consistent with democratic ideals and ethnic pluralism.

Although multicultural education in its present form has developed over the last decade, it is not a new educational phenomenon. Its historical antecedents include the intergroup, intercultural, human relations movement of the 1940s when educators focused on the study of race, creed, class, and sex factors pertaining to education. In addition, ethnocentric assumptions that support prejudices and preclude a respect for cultural differences were examined. The 1940s research concentrated on how prejudices can be reduced and cross-cultural respect increased. It did not consider how prejudice, when linked to institutional power, results in the institutional oppression as well as individual rejection of those whose cultural or racial groups are not in control of the institution or society.

During the civil rights movement of the 1950s and '60s, ethnic studies,

or the study of the history and culture of racial or ethnic groups, were promoted. As a result, a number of black, Native American, Latino, Asian American, and white ethnic programs were established. The overwhelming number of students in these programs were studying their own histories and cultures, which had been omitted, distorted, or demeaned in mainstream education. These ethnic programs also often included courses on the theories and processes of oppression, such as racism and sexism, that were causing conflict between ethnic groups and the majority (dominant) societal group. Ethnic studies often did not promote positive interactions among racial and cultural groups nor focus on eliminating any inequitable privileges accorded to any ethnic group. These approaches did significantly correct historical distortions and contribute to the self-pride of ethnic groups.

Flowing from both the intercultural and ethnic studies approaches, multicultural education promotes both affirmative interactions among all cultural groups and a structuring of society so that all resources are equitably allocated. Many assumptions, including the following six, underlie multicultural education:

1. The necessity for affirmative interactions among cultural groups (National Education Association 1973; Banks et al. 1977)
2. The necessity to eliminate institutional oppression such as racism or sexism (Hilliard 1975; Forehand and Ragosta 1976; Bash 1973; National Education Association 1973; Katz 1978)
3. The necessity to support alternative life choices (AACTE Commission 1973; Baptiste 1977)
4. The recognition that all cultural groups have similarities as well as differences and that both should be supported (AACTE Commission 1973; Baptiste 1977)
5. The necessity that all cultural groups jointly create a society in which all power and resources are equitably distributed to provide social justice and equal opportunity for all people (Gollnick 1980; Goodman 1979; Hilliard 1975)
6. The realization that equitable distribution of resources requires fully democratic and multicultural decision-making, action planning, and assessment procedures by citizens with multicultural perspectives (Ramirez and Castaneda 1974).

Proponents of multiculturalism stress that the quality of American life is of paramount value and that the lives of people from all backgrounds should be enriched equitably. They also stress the unity and joint responsibility of all citizens, whether they choose to live in monocultural or multicultural settings, to create an operational democratic society.

Multicultural education is intended to develop a population that is aware of and concerned about the total society, and that has the knowledge, values, skills, and commitment to work toward the creation and maintenance of a truly democratic society. To fulfill these comprehensive goals multicultural education must not be just an "add-on" program; its values and processes must be integrated into the policies and practices of every educational system. To support the cognitive and affective development of all students so that they have the opportunity to reach their maximum development, multicultural education should begin at the preschool and kindergarten levels and continue through all other levels, including higher education and especially teacher education.

Constraints to Developing and Testing a Preservice Model

Many of the difficulties confronting multicultural education are not unique to it; they are inherent in the American educational system from kindergarten to graduate school. These constraints cannot be solved only by schools of education; they need the attention of all educators. However, schools of education can serve as catalysts and provide resources in the change process. The following six constraints need to be acknowledged. Possible remedies are suggested.

First, as a learner proceeds from kindergarten through high school and into postsecondary school, educational materials become more organized around disciplines and little attention is given to interdisciplinary studies. This discipline-only focus often impedes multicultural education, which is an interdisciplinary, problem-solving approach.

Second, curricula are already crowded with additional requirements disseminated by state, Federal, and accrediting agencies (e.g., NCATE). These new requirements often are viewed as add-ons and not as approaches to be integrated into core subject areas, thus making it difficult to persuade educators--at all levels--to willingly infuse the likes of multiculturalism into their programs. However, this writer believes the situation can be countered if the relevance of multicultural education to existing programs can be demonstrated.

Third, multicultural education cannot avoid value issues. Many public schools and college systems avoid the explicit discussion of value issues such as those inherent in multicultural education because of fear of angering those who hold counter values. Although certain values, such as respecting the culture of all groups, are present in multicultural education, none of these values can be imposed on learners. Therefore, for example, preservice student teaching programs need to provide future educators with skills in value identification, clarification, and analysis so that strategies they will use later will enable learners to examine values without coercion.

Fourth, there is a shortage of educators prepared to integrate multicultural education effectively into traditional educational systems. At all levels, learners need opportunities to experience both cognitive and affective multicultural approaches.

Fifth, selection of a multicultural faculty usually involves both supportive and restrictive reactions from faculty. In theory, most educators believe that multicultural education is positive and will improve the democratic processes of American society. However, when it requires monocultural faculties to add people with varying racial and cultural backgrounds, many existing members raise issues of competence, value and style differences, maturity, and resource scarcity (e.g., "Will one of us be replaced?") regarding the employment of new members. It is difficult to handle this level of resistance as even faculty organizations will not support multicultural education if it jeopardizes jobs of existing faculty. If jobs are not in jeopardy, this resistance is still difficult as many educators will not admit that their objections on competency and norm issues stem from deep-seated, often covert prejudices. Similar opposition is present when monocultural student teachers are assigned to multicultural student bodies and when local education agencies are faced with multicultural student teachers. Eradication of deep-seated, implicit prejudices requires a humanistically designed, racism awareness program; the ongoing inclusion of individuals from multicultural backgrounds at all levels within educational programs; and the

support of state and Federal governments, professional organizations, and accrediting agencies.

Sixth, educators are not aware of many false assumptions used to assess people in multicultural settings. All of the following are false assumptions that prevent the formation of positive relationships in multicultural settings. This list is not exhaustive.

Assumption: "All whites are bigots." Although it is true that much of white society does receive economic and other benefits as a result of institutional racism, individuals of races vary as to degree of racial prejudice they possess.

Assumption: "All black Americans are...." Each racial grouping possesses a tremendous amount of variance within it.

Assumption: "Everyone has an equal chance to succeed in society," or "He cannot succeed because his family is unable to raise him with proper guidance." Both of these statements are made when the speaker is unaware of how institutional processes in society benefit whites at the expense of racial minorities. Because the institutional processes are not usually explicit and overt, most citizens are unaware of the benefits that accrue to whites. This lack of awareness often causes the victims of oppression to be unfairly judged by the rest of society.

Other related constraints include community resistance and apathy, funding constraints, and lack of adequate training for all educators.

These constraints to success are typical for most educational innovations. Many of the problems confronting multicultural education are similar to those affecting the success of other instructional programs. For this reason, coalitions of education professors, local system educators, state and Federal educational specialists, and community citizens should work together to design acceptable multicultural education programs for all levels from preschool to postgraduate programs.

Strategy for a Multicultural Preservice Model

To overcome the constraints as outlined, it is imperative that no part of teacher preparation be developed in isolation from a total multicultural preservice program. The following model, which is designed for use with existing preservice programs, will focus on student teaching in the context of a total program. This model was developed for an urban, multiracial college of education, but it has been modified subsequently and used in varying schools of education including rural monocultural colleges and suburban colleges. The model includes the following phases:

Phase 1: Establish a committee to develop, implement, and evaluate the multicultural preservice program

Phase 2: Establish attitude and value, knowledge, and skill objectives for the multicultural preservice program

Phase 3: Establish guidelines for the overall multicultural preservice program

Phase 4: Establish guidelines and processes for multicultural education student teaching

Phase 5: Establish a multicultural education inservice program for local education agencies that use student teachers
Phase 6: Establish an assessment process

Phase 1: Establish a Committee to Develop, Implement, and Evaluate the Multicultural Preservice Program

The successful inclusion of multicultural education within an ongoing curricular program requires the involvement and preparation of professional development and general studies faculties, local school-based educators (administrators and teachers), student teachers, and community members. This involvement can be achieved through a representative committee charged with developing, implementing, and evaluating a multicultural preservice program. In restructuring the general studies and professional development components, the committee should consider the proposed multicultural education revisions in context with the needs of (a) the college's or university's goals, aspirations, and resources; (b) the local school systems served, including their cultural milieu; and (c) the goals of related learned societies, professional associations, state and Federal agencies, and community groups. The committee needs to do the following:

1. Assist in developing the philosophy and the operational processes
2. Identify changes needed to operate the program
3. Develop strategies to carry out the program
4. Assist in administering the program
5. Assist in establishing communication between the college and local education agencies
6. Assist in evaluating the program's effectiveness

Phase 2: Establish Attitude and Value, Knowledge, and Skill Objectives for the Multicultural Preservice Program

Certain results can be expected to evolve naturally from the many educational interactions in a successful multicultural preservice program. However, if the preservice program does not provide a climate conducive to the evolution of desired results, teacher candidates should not be browbeaten into professing their attainment. The following results are considered crucial, but are not mandatory.

Attitudes and Values. In a multicultural preservice program, value and attitude expectations are based on the assumption that teacher candidates will value their ethnic and racial heritages and those of other people. The value of diverse cultures should develop spontaneously as the candidates acquire the following knowledge and skills.

Knowledge. A multicultural preservice program should instill in its candidates the following:

1. General understanding of multiculturalism, ethnicity, racism, sexism, culture, prejudice, discrimination, pluralism, and bilingualism
2. An understanding of bicognitive functions and how to support bicognitive development for all students

3. An understanding of how basic cultural variables have an influence on learning
4. An understanding of how the pressures and expectations of the majority culture affect majority and minority students
5. An understanding of the socioeconomic variables in the students' physical, mental, attitudinal, and social-emotional development
6. An understanding of how and why students' values conflict
7. An understanding of curriculum methodologies for culturally and racially pluralistic school populations
8. An understanding of curriculum methodologies for multicultural education in monocultural school populations

Skills. A successful multicultural preservice program fosters the development of a specific set of skills related to the attitude and knowledge components. These skills include:

1. Ability to form positive relationships with individuals from diverse cultural backgrounds
2. Ability to support the inclusion of multicultural education throughout the educational system
3. Ability to develop personal and professional strategies to combat individual and institutional racism and sexism
4. Ability to support the presence of individuals of diverse cultural backgrounds at all levels of society
5. Ability to use field dependent and field independent learning modes in curricula
6. Ability to teach bicognitively
7. Ability to incorporate curricular activities and materials related to students' native cultures
8. Ability to design curricular materials that enable learners to identify alternative values, to predict consequences of alternative values for oneself and society, and to select a set of values on which to act
9. Ability to communicate effectively with students in the language and cultures of both home and school, to recognize the differences between those cultures, and to identify potential conflicts and opportunities they may create for students
10. Ability when possible to teach a second language to elementary and secondary students
11. Ability when possible to teach elementary and secondary content subjects in the needed second language
12. Ability to recognize the potential biases of existing tests of intelligence, language, and concept development, or other areas for linguistically and culturally diverse students; to know appropriate assessment techniques and measures for culturally diverse students (including criterion reference testing); and to interpret results for other teachers, administrators, consultants, or parents
13. Ability to use these concepts and skills to structure the learning and social environments of elementary and secondary students so that cognitive and affective development are fostered without damaging their conceptions of themselves, their homes, or their community

Phase 3: Establish Guidelines for the Overall Multicultural Preservice Program

Multicultural education should permeate both the general studies and the professional studies components of preservice teacher education. The general studies component includes whatever instruction is deemed necessary for all students regardless of their prospective occupations; the professional studies component is made up of the knowledge, attitudes, and skills specifically required of a teacher. Sixteen guidelines are presented to assist schools, colleges, and departments of education in designing multicultural preservice programs that are integral to and inseparable from the standard teacher preparation programs now in existence. The college is responsible for developing its individual long-range plans, and for incorporating at its own rate the suggested guidelines that follow.

1. The college's policies and practices explicitly indicate an awareness of the positive aspects of multicultural education and of the detrimental aspects of total assimilation, racism, sexism, prejudice, and disregard for diversity.
2. Regardless of whether they will teach in city, suburban, or rural schools, the teacher candidates are exposed to multicultural experiences throughout their program.
3. Teacher candidates realize that even a monocultural classroom (e.g., all white or all black) always includes students with diverse cultural heritages; these students, too, live in a culturally diverse nation.
4. Beginning in their freshman year, teacher candidates elect one or two participations (one day a week observations) in LEAs exhibiting a variety of cultural settings.
5. Teacher candidates have the option of electing a multicultural or bilingual multicultural concentration. This option is in addition to the multicultural seminars attended by all students. It should also be remembered that multicultural concepts permeate all their courses.
6. The faculty is as culturally diverse as possible.
7. The student teaching experiences are as diverse as possible. Ideally, the teacher candidate experiences two placements, one reflecting the student's culture and the other reflecting a different culture.
8. If it is not possible for the college to place the student teacher in a culturally diverse school, placement may be in a culturally diverse community organization.
9. Teacher candidates are trained to create instructional strategies that meet the needs of culturally pluralistic populations found in all classrooms.
10. Teacher candidates are trained to assess multicultural processes and to revise existing monocultural curricula, instructional resources, and course outlines for all content areas (math, science, reading, music, social studies, etc.).
11. Teacher candidates are trained to respond positively to the diversity of behaviors in cross-cultural environments.
12. Teacher candidates are trained to include in a positive manner, whenever feasible, community members and students in their decision-making processes.

13. Teacher candidates are trained in and can demonstrate subject area competence with a multicultural focus.
14. Teacher candidates are taught the basic contributions of racial minorities, ethnic minorities, and women.
15. Teacher candidates are trained to recognize potential linguistic and cultural biases of existing assessment instruments and procedures when prescribing a testing program for a learner.
16. Teacher candidates are trained to recognize and accept differences in cognitive styles and to teach bicognitively.

Schools, colleges, and departments of education are responsible for providing multicultural education in social foundations, educational psychology, curriculum and instruction, social psychology, counseling and guidance, special education, and community development departments. Realistically, it would be impossible for a college to permeate all of its program with multicultural education during the first year of revision. Therefore, it is imperative that the college, aided by the committee described earlier, develop a long-range plan with specific goals, timetables, and evaluation processes. The above guidelines are meant to be modified to meet individual needs.

Courses designed with a specific multicultural focus can help broaden the teacher candidate's understanding of multicultural education. They are typified by but not limited to the following examples:

Sources and Development of American Art with a Multicultural Focus
Curriculum Techniques for Multiethnic Classrooms
Contemporary World Cultures
History and Philosophy of Multicultural Education
Theory and Method of Teaching Multicultural Social Sciences
Cross-cultural Linguistics
Racism and Sexism within School Settings
Latin Americans (Afro-Americans, Native Americans, Asian Americans) in Metropolitan Centers

These specific courses should not be offered or used in lieu of integrating multicultural concepts and processes into existing methods, foundation, and field placement courses.

Of the six phases listed earlier, the first three have been developed in this chapter. A subsequent chapter on student teaching will discuss the other three phases.

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EDUCATIONAL EQUITY AND THE SOCIAL FOUNDATIONS OF EDUCATION

by Eugene F. Provenzo, Jr.

Educational equity is perhaps the most commonly discussed theme in courses on the social foundations of education. Equality of opportunity, equal access to education, and the rights of ethnic and cultural minorities to cultural self-determination are central issues to courses such as introduction to education, history of American education, sociology of education, comparative education, educational anthropology, and philosophy of education.

The following brief statements and suggested lecture topics attempt to draw together some of the key issues relating to educational equity. These need to be considered as part of an introduction to education course. Although the suggested lecture topics are intended for an introductory course, their applicability to other courses in the social foundations of education should be evident.

Recognizing that the introductory courses are often taught by novices with limited experience in the social foundations of education, discussion topics are suggested along with general bibliographic references. Underlying this outline is a conviction that education reflects the values, beliefs, and traditions of the larger society of which it is a part. These values, beliefs, and traditions, in turn, reflect the social, economic, and political forces at work within the larger society. Hence, if there is inequity in the whole, it is assumed that it will be reflected in the educational system. To approach the goal of equity necessitates an interdisciplinary, comparative perspective that includes historical, philosophical, sociological and anthropological points of view.

The Problem of Equity in Education

In a democracy such as the United States, the question of equality or equity in education is particularly significant. Clearly all people are not equal in terms of ability to be educated or to make use of an education. For this outline, equality does not necessarily mean uniform treatment of every individual, but instead an equality of rights. Thomas Jefferson's "Bill for the More General Diffusion of Knowledge" (1779) early advocated this position from an educational perspective. He maintained that the educational system should provide each individual with the opportunity to become all that he or she is capable of becoming.

Maintenance of equality of rights should be the keynote in any discussion of educational equity. U.S. history clearly reflects that equality of rights

has not been maintained for all people. Because of racism, sexual discrimination, and various other forces, the educational and social opportunities of many people have been severely restricted. Education often has played a dual role in limiting and providing opportunities for advancement and the realization of equality. Understanding the role that schools have played in limiting and promoting educational equity is an important part of any course for future teachers on the social foundations of education.

Sexism and Women's Education

Until recently sexism was mostly unnoticed and unchecked at all levels of the educational system. Beginning more than a century ago with the quest for suffrage but mainly resulting from the women's liberation movement of the 1960s, sexual discrimination has been challenged in nearly every sector of American society. In 1972 Congress enacted Title IX to amend the 1964 Civil Rights Act as follows:

> No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance.

Sexual discrimination in education became a legal issue rather than just a moral, philosophical question.

Suggested Lecture Topics

I. History of Women in American Culture
   - A. The role of women during the eighteenth and nineteenth centuries
     1. Contribution to the family
     2. Contribution to the labor force
   - B. Educational opportunities for women during the eighteenth and nineteenth centuries
     1. Sources of discrimination
     2. The growth of opportunities
        - a) Women in secondary schools, normal schools, and colleges: education as an extension of traditional roles
        - b) Women in teaching, medicine, law, and journalism: expansion of professional roles for women
   - C. Women as organizers and innovators during the eighteenth and nineteenth centuries
     1. The suffrage movement
     2. Antifeminist undercurrents in society
     3. Women in western states
     4. With the Nineteenth Amendment (1920), women win the right to vote
   - D. Feminism comes of age
     1. Women during the Depression
     2. Women during World War II
     3. Feminism during the 1950s

4. The women's liberation movement of the 1960s--
   influence of the civil rights movement; the radical left

II. Women and Sexism in Contemporary American Education and Culture
   A. Educational opportunities for women during the 1960s and 1970s
      1. Educational opportunities for women compared to those for men during the 1960s
      2. The Education Act of 1972 prohibiting sex discrimination within colleges and universities
   B. Sexual stereotyping in the classroom
      1. Depictions of women in textbooks and children's literature
         a) Women in dependent roles
         b) Powerful women are evil
         c) Male versus female role models
      2. Sexual discrimination in the classroom
         a) Sex-role pressures for men and women
         b) The use and abuse of vocational counseling for women
         c) Discrimination in athletics
         d) Math anxiety among women

III. Sexism and the Teaching Profession
   A. Women and men as educators: discriminatory practices within the profession
   B. Teaching as a profession populated by women and administered by men
      1. Sexism restricts the professional advancement of female educators
      2. Salary discrimination for women

IV. What Can Be Done?
   A. Fighting sexual discrimination in the classroom
      1. Discrimination in the professional counseling of women
      2. Discrimination in access to athletic facilities
      3. Inclusion of inappropriate role models for women in textbooks
   B. Fighting sexual discrimination in the workplace
      1. Discrimination in job advancement
      2. Discrimination in job requirements
      3. Discrimination in salaries

Inequality and Native American Education

Since the beginning of the colonial era, the traditions and beliefs of the Native American or Indian populations have existed mostly in opposition to the aspirations and interests of the European settlers who came to this continent. Little or no recognition was given to the diversity of Native American linguistic or cultural traditions. When education was provided for Native American populations, its purpose was to transmit Western culture and civilization; its primary goal was cultural assimilation. The recent recognition of the Native American's right of self-determination has led to a

radically different conception of Native American education in which the traditions, languages, and cultures of these first Americans have received the attention they deserve.

Suggested Lecture Topics

I. History of Native Americans
   A. Diverse cultures, economic, social, and religious traditions of Native Americans
   B. Early European colonists' contacts with Native American populations
      1. Spanish conquest of various Native American groups: establishment of missionary schools
      2. English and French contacts: conflicts and attempts to Christianize and Westernize
   C. Early Federal involvement with Native American groups
      1. Treaties cede land to the Federal government in exchange for exemption from taxes
      2. Protection of lands
      3. Services provided in areas of education, health, and technical and agricultural skills
      4. Treaty violations
      5. Establishment of the Bureau of Indian Affairs as part of the War Department in 1836
      6. Prohibition of further treaties with Native Americans in 1871

II. Government Supervision of Native American Education
   A. Schooling as a means of "civilizing" Native American populations during the late nineteenth century
      1. Early experiments at Hampton Institute (1878)
      2. Captain Richard Pratte and the founding of the Carlisle Indian School (1881)
   B. Government failure to recognize the value of the traditions and beliefs of Native Americans
   C. Attempts by the Bureau of Indian Affairs to close as many Native American schools as possible after World War I
   D. Recognition of the failure of the "civilization" policy of the United States government

III. Depictions of Native Americans
   A. Stereotyped presentations of Native Americans
      1. Television, movies, and advertising
      2. Literature
      3. Textbooks
   B. Failure of media to recognize the diversity of Native American cultures, their languages, traditions, and customs

IV. Educating Native Americans
   A. Bilingual and bicultural programs for Native Americans
   B. Development and use of culturally relevant textbooks and curricula
   C. Educating teachers to teach Native Americans
   D. Native Americans teaching Native Americans

Inequality and Black Education

Since the 1954 U.S. Supreme Court decision in Brown v. Topeka Board of Education, the educational system in the United States has become a major battleground for racial equality. Nearly three decades later, many white and minority children continue to attend schools that are essentially segregated. This fact indicates the fundamental inequality and racial prejudice that continues to exist.

Suggested Lecture Topics

I. Pre-Civil War History of Blacks in American Culture
   A. Historical sources of racism
      1. Numerous cultures' and peoples' beliefs in racial superiority
      2. Racism in early European culture provided justifications for slavery
      3. Racial classification
         a) The work of eighteenth century theorists such as Swedish naturalist Linnaeus (1738) and German anthropologist Blumenbach (1775)
         b) Fallacies underlying racial classifications
   B. Introductions of blacks into American culture
      1. Spanish enslaving of blacks introduced into St. Augustine, Florida (1565)
      2. English enslaving of blacks in Jamestown, Virginia (1619)
      3. Diverse ethnic African cultures represented by the slaves brought to the New World
      4. Limited linguistic and cultural unity among the slaves
   C. Education and slavery
      1. Most slaves deprived of any opportunity to be educated
      2. Opportunities provided for training in crafts and trades
      3. The Society for the Propagation of the Gospel in Foreign Parts provided instruction in Christianity (and reading) for slaves
      4. Restrictions placed on the education of slaves before the Civil War

II. Inequality for Blacks from 1865 to 1900
   A. Educational opportunities for blacks during and after the Civil War
      1. Freedmen's Bureau schools
         a) Meeting the educational and personal needs of recently freed slaves in Virginia, South Carolina, and the Sea Islands, Georgia
         b) Founding of the Hampton Institute (1868) and industrial education for blacks
      2. Early black colleges and universities
         a) Fisk (1865)
         b) Atlanta University (1865)
         c) Howard University (1866)
   B. Restrictions on blacks
      1. Growth of segregation
         a) Exclusion of blacks from many public places

b) Restricted educational opportunities
c) Passage of "Jim Crow" laws

2. White rationalizations for inequality
   a) "Separate but equal" doctrine
   b) U.S. Supreme Court confirmation of "separate but equal" in Plessy v. Ferguson (1896)

C. Black leadership and demands for equality
   1. Booker T. Washington and the notion of acceptance through accommodation
      a) Founding of Tuskeegee Institute (1881)
      b) Washington accepts second class status for blacks in the Atlanta Compromise of 1896
   2. W.E.B. DuBois' challenges to the limitations placed on blacks
      a) The Souls of Black Folks (1903) proposal to cultivate the "talented tenth" of the black population
      b) The Niagra Movement (1905) and the founding of the National Association for the Advancement of Colored People

III. Segregation and Discrimination in Education During the Twentieth Century
   A. Increasing educational and work-related opportunities for blacks after World War I
   B. New opportunities for blacks leading to stronger assertions of their rights
   C. Equality of educational opportunity pursued in the courts
      1. Antisegregation cases filed against universities throughout the country including the University of Missouri (1938) and the University of Texas (1950)
      2. Growth in opposition to the concept of "separate but equal"
      3. U.S. Supreme Court overturns the separate but equal doctrine in Brown v. Topeka Board of Education (1954)
   D. Results of the Brown Decision
      1. U.S. soldiers sent to Little Rock, Arkansas, to enforce desegregation
      2. Desegregation in the North
         a) White flight to the suburbs
         b) Busing
   E. The civil rights movement of the 1960s
      1. Protests and demonstrations in the South
      2. Passage of the Civil Rights Act of 1964
      3. Growth of black consciousness and the reexamination of black history and cultural traditions
      4. Culturally biased judgment of blacks and the myth of cultural deprivation
      5. Developing culturally adjusted measures for black dialects

IV. What Can Be Done?
   A. Fighting racism in the classroom
      1. Discrimination in textbooks and testing
      2. Discrimination in instruction
   B. Fighting racism in the workplace
      1. Discrimination in job advancement
      2. Discrimiantion in salaries

Cultural Pluralism

Although the title "cultural pluralism" is relatively modern, the concept has been part of American society since the beginning. Cultural pluralism recognizes that society is not defined by any dominant culture, but is an amalgamation or combination of cultures. It recognizes that strength is to be found in a diversity of cultural traditions. Yet, this diversity creates problems. Different languages, religions, and traditions can cause confusion and alienation among the different groups within the society.

Suggested Lecture Topics

I. Cultural Pluralism and American Society
   - A. The United States as a "nation of nations"
     1. Immigration during the nineteenth century
        - a) German and Irish immigrations of the 1840s
        - b) Chinese immigration and the settling of the West
        - c) Scandinavian immigrants and settling the Plains
        - d) Central and Southern European immigrants of the 1890s
     2. Exploitation of immigrant labor
     3. Forced assimilation of immigrant groups
   - B. The "melting pot" and assimilation theories versus a creative mixture of cultures in a "tossed salad" theory
     1. Anglo-Saxon "cultural chauvinism"
     2. Opponents of restrictive definitions of American culture
        - a) John Dewey: supports cultural identity and equality
        - b) Horace Kallen: originator of the concept of cultural pluralism

II. Cultural Pluralism as a Concept Implicit in a Democratic Society
   - A. Freedom of choice in a democratic society
     1. The ideal of equality, not uniformity, as the goal of a democratic society
     2. Cultural pluralism limiting the freedom of many groups and individuals to identifiable class and caste roles
     3. Freedom of choice as inherent to the definition of a democratic society

III. Cultural Pluralism and the Education of Minorities
   - A. Recognition of the validity of different cultural points of view and their support by the educational system
     1. The need to make educators familiar with and sensitive to the ethnic, cultural, and linguistic traditions of minorities
     2. The need to redefine curriculum and instruction
   - B. Redirection of the community
     1. Decentralization and the recognition of neighborhood needs and identity
     2. The growth of community consciousness as an expression of freedom
   - C. Alternative ways of knowing, living, and communicating
   - D. Cultural pluralism and the development of a "critical consciousness"

Ethnicity and Equality

All individuals have an ethnic background whether or not they are aware of it. The white Anglo-Saxon whom many see as typifying mainstream American culture, is as ethnic as the Mexican-American or the Japanese-American. What draws an ethnic group together are shared cultural experiences. These are most obvious in traditions such as body language, sexual mores, and religion. The right of ethnics to maintain their cultural traditions and values and to live without discrimination by other groups within the culture is basic to any discussion of equity in education.

Suggested Lecture Topics

I. Ethnicity in American Culture
   A. The United States as a nation of ethnics, a pluralistic culture
      1. Attitudes toward ethnics
      2. Attempts to assimilate ethnic groups
      3. Prejudice against ethnics
   B. Emergence of ethnic pride and awareness
      1. Civil rights movement of the 1960s
      2. Defense of ethnic rights
      3. Growth of ethnic awareness
      4. Attempts to develop viable models of ethnicity and Americanism

II. A survey of ethnics
   A. Definition of ethnicity
   B. Problems of ethnic stereotypes
   C. Examples of ethnic groups in America
      1. Amish
      2. Anglo-Americans
      3. Chinese Americans
      4. Cuban Americans
      5. Gypsies
      6. Italian Americans
      7. Japanese Americans
      8. Mexican Americans
      9. Polish Americans
      10. Vietnamese
      11. Others

III. What is American?
   A. Foundations of American culture
      1. Language
      2. Food
      3. Political traditions
      4. Technology
   B. Contributions of ethnics to American culture

IV. Bilingualism
   A. The right of ethnics to maintain language traditions
      1. Maintenance versus assimilation

2. Opposition to bilingualism
3. Bilingualism as a fragmenting force in American culture
4. Freedom of choice and traditions for ethnic populations

B. Legal support for bilingualism
1. Lau v. Nichols (1974, U.S. Supreme Court): bilingual education provided to non-English speaking students
2. Title VI of Civil Rights Act of 1964: anti-discrimination statute used to support bilingual programs

V. The Future of Ethnicity
A. Maintaining and supporting ethnic traditions
B. Richness of ethnic traditions
C. Rights of the individual

Equality for the Special Child

The passage of Public Law 94-142 in 1976 focused particular attention on the need for schools to provide equal educational opportunities to those with special handicaps or disabilities. Rather than isolating a child with special needs, the legislation attempts to ensure as normal an educational experience as possible, taking into account the particular problems and needs of the individual.

Suggested Lecture Topics

I. Special Education and American Culture
A. Limited programs in special education during the nineteenth century
1. Eduard Seguin and the education of the insane and retarded
2. Thomas Gallaudet and the education of the deaf
3. Anne Sullivan and Helen Keller
B. Increasing interest in the special child during the twentieth century
1. Maria Montessori
2. Pioneer research in special education: Grace Fernald, Marianne Frostig, Alfred Shauss, and Heinz Werner

II. Special Education and Individual Rights
A. Movement during the 1970s to provide exceptional children with an education appropriate to individual needs
1. Basic rights of children and parents defended
a) Every child entitled to free public education
b) Individualized educational plans for all children with disabilities
c) Architecturally accessible schools and facilities
d) Parents' right of access to their children's records
B. P.L. 94-142: Education for All Handicapped Children Act (1976)
1. P.L. 94-142 requires that all handicapped children have access to those programs that fit their needs

2. Individualized education plans
3. Mainstreaming: integrating the handicapped child as much as possible into the regular classroom--providing the most appropriate education in the least restrictive environment
4. Problems related to mainstreaming

III. Toward a More Equitable Model of Education for the Special Child
   A. Reeducating teachers, parents, and students
   B. Eliminating prejudice
   C. Making facilities accessible

Educational Equity and Gifted Children

As early as the American Revolution, individuals such as Thomas Jefferson argued that special efforts were needed in providing education for gifted children. Basic to Jefferson's philosophy was that individuals be given the opportunity to become all that they are capable of becoming. The recent attention to educational rights of developmentally disabled and handicapped children has brought attention to the special educational needs of gifted children.

Suggested Lecture Topics

I. The Gifted Child and American Culture
   A. Early studies of gifted children
      1. Paul Witty: early studies from the 1920s
      2. Lewis Terman: I.Q. tests for American children
      3. Genetic studies of genius (1925)
      4. Relationship of the early gifted movement to the eugenics movement
      5. Limitations of testing and racial prejudice

II. Sputnik and the Revival of Interest in the Gifted (1957)
   A. Recognition of the gifted as a national resource
   B. Fighting Communism through education: Admiral Rickover
   C. National Defense Education Act (1958): improvement of science, mathematics, and foreign language education
   D. Accelerated curricula and new approaches to education
   E. Jerome Bruner and the Woods Hole Conference (1959): development of innovative programs in science and mathematics education
   F. Tracking talented and gifted children into special programs
   G. Potential problems of discrimination

III. Opposition to Gifted Programs
   A. Gifted programs perceived as elitist during civil rights movement: serious questions about the equity of gifted programs

B. John Gardner's Excellence: Can We Be Equal and Excellent Too? (1961): system of education that allows every individual the opportunity to reach full potential

IV. Revival of Interest in Gifted Education
   A. Desire for gifted education as a counter-response to the "back to basics" movement of the late 1970s
   B. Increased awareness of the needs of gifted children as a result of new attention focused on the developmentally disabled and handicapped children

V. What Can and Should be Done for the Gifted Child?
   A. Recognition of the needs of the gifted child in providing equality of opportunity
   B. Creation of special programs and opportunities for the gifted child

Radical Proposals for Achieving Educational Equity

Since the late 1960s, a number of influential educational theorists, including Paulo Freire and Ivan Illich, have argued that compulsory, government-controlled schooling is inherently discriminatory. Freire and Illich think that the schools and their curricula colonize rather than liberate individuals. According to these theorists, the primary function of schools in both developed and underdeveloped nations is not to teach cognitive skills, but to teach a "hidden curriculum" whose purpose is to perpetuate the belief that school and society promote equal opportunity, personal liberty, and efficiency. Instead, Illich argues, schools tend to perpetuate the existing social system and the status quo. He proposes the elimination of traditional systems of education by "deschooling" and their substitution with alternative approaches to learning.

Suggested Lecture Topics

I. Education as "Intellectual Colonialism" or "Cultural Imperialism"
   A. Education and traditional colonialism: imposition of a dominant culture on a subject culture
   B. Cultural imperialism and intellectual colonialism
      1. Domination of one culture's values and beliefs over another's
      2. Educational colonialism and the Third World
      3. Educational colonialism and the poor in the United States
   C. Education as ensuring the continuation of the status quo

II. Paulo Freire and Education for Cultural Freedom
   A. The need to decolonize the minds of the poor in both the Third World and societies such as the United States
   B. Education oppresses instead of liberates the individual--validity of Freire's ideas
   C. Learning as dialogue
      1. Both teacher and learner share in the creation of knowledge being learned

2. Knowledge not transferred from one culture to another
3. No education is neutral
4. Education either for domestication or for freedom

III. Ivan Illich and Deschooling Society
   A. Equality of education
      1. Educational equality unattainable for poor people because of economic inequality
      2. Compensatory education programs fail to promote equality
   B. Education for consumption
      1. Poor people are taught to consume to support the economic system
      2. "Massification" and depersonalization of the poor
      3. Education as a licensing process
   C. Deschooling society
      1. Elimination of government-controlled schooling
      2. Creation of alternative forms of education
      3. Education by the people for the people
   D. Arguments for and against Illich

Suggested Discussion Topics

The following general discussion topics on education and equity are intended to stimulate development of questions and activities for introductory foundations of education courses.

Sexism and Women's Education

1. Discuss with students some of the possible reasons for the greater awareness of issues related to sexual equity over the course of the past fifteen to twenty years.
2. Ask both male and female students to discuss instances when they experienced discrimination because of their sex. How did they react? What did they feel?

Inequality and Native American Education

1. Discuss with students the origin of the word "Indian." Have them discuss why various Native American groups object to the use of the term and what it reflects about the mainstream culture's attitude toward Native Americans.
2. Discuss the extent to which the concept of equality is connected to the right of cultural self-determinism. How have Native Americans been denied their right to cultural self-determinism by the mainstream culture in America?
3. Discuss what kinds of educational programs and curricula might be most suitable for Native American populations. What factors might encourage or inhibit the development of such programs?

Inequality and Black Education

1. Discuss with students how the pursuit of equality for blacks has affected the educational system in the United States during the past 30 years. What have been the positive and negative consequences of desegregation?
2. Discuss the validity of maintaining and using black dialects. Examine how black dialect represents a coherent linguistic and grammatical system. What strengths are inherent in the use of black dialect? Are there problems in its use?
3. Discuss the meaning of racism in general. Examine with students instances of racism they have observed in school and elsewhere.

Cultural Pluralism

1. Some theorists have described cultural pluralism as a "tossed salad" approach to culture. Discuss with students the appropriateness or inappropriateness of such an interpretation.
2. To some people the contemporary interest in cultural pluralism and ethnic diversity is antithetical to the concept of American nationalism. Discuss why this may or may not be the case.
3. Discuss which ethnic groups should be studied within a school curriculum. Examine the choices made and discuss why some groups are included and some excluded.

Ethnicity and Equality

1. Discuss with students their understanding of the term ethnic.
2. Discuss whether there is such a thing as an "ethnic American." Are traditional American foods such as hot dogs, apple pie, and ice cream uniquely American? Discuss the ethnic origins of most American traditions. To what extent are they rooted or originated in other cultures?
3. Discuss the advantages and disadvantages of a bilingual and bicultural community. What does the acceptance or rejection of bilingualism and biculturalism imply in terms of equality?

Equality for the Special Child

1. Discuss with students the potential benefits and problems of "mainstreaming" in the public schools.
2. Discuss the potential benefits to a "normal" child in a classroom with a special child.
3. Discuss with students their understanding of the concept of "equal educational opportunity" for the special child.

Educational Equity for the Gifted Child

1. Thomas Jefferson argued in his "Bill for the More General Diffusion of Knowledge" (1779) that an educational system should be developed that encouraged all individuals to achieve their maximum intellectual potential. Discuss the implications of such a philosophy for the gifted child.
2. Discuss why, historically, American culture has opposed gifted education.

Radical Proposals for Achieving Educational Equity

1. Discuss with students how "intellectual colonization" takes place through media such as television and print advertising. What is the relationship to education, the economy, and American culture?
2. Have students discuss their understanding of the phrase "to be educated." What does it mean for them to be "educated?"
3. Discuss the concept of dialogue. In emphasizing the concept of equality, why is a dialogue of particular importance?

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CULTURAL DIVERSITY, PSYCHOLOGY, AND LEARNING

by Roger L. Collins

Multicultural education poses difficult social and psychological challenges for the classroom teacher. The teacher is charged with fostering each pupil's sense of ethnic identity and cultural heritage while modeling behavior that encourages pupils to treat people fairly, regardless of background. Multicultural education also requires the teacher to consider that culturally diverse students have neither the same cognitive nor motivative styles. In addition, teachers must be aware of their personal biases and how these affect their pupils.

This chapter outlines lecture topics and teaching strategies for a preservice educational psychology course that will help prospective teachers comprehend the relationship of cultural diversity to learning. On completing such a course, teacher candidates should understand the theories of cognition and motivation and the empirical research on culturally induced variations of cognitive and motivative styles. Activities are suggested for preservice students to identify their personal learning styles as well as their feelings of bias toward people different from themselves. These activities should serve to sensitize student teachers to the culturally diverse pupil populations they will encounter later.

It is recommended that this course be offered in conjunction with field activities in culturally diverse settings so that students are not learning in a vacuum. Research, noted later, has shown that live interaction with minority children leads to less prejudice by a teacher.

Cognitive Context

Currently, the most encouraging model for studying cultural diversity, educational practice, and educational attainment is the Attribute-Treatment-Interaction model (ATI). It assumes that learning results from the interaction of certain pupil attributes with certain qualities of instruction (Good and Power 1976; Cronback and Snow 1977). The ATI model challenges the teacher to identify the important student characteristics and use instructional variations that produce maximum learning.

This chapter will examine poor and minority students' characteristics in light of the ATI. Several student attributes and instruction variations will be analyzed.

Cognitive Style

Cognitive style is defined as the individual's preferred or typical mode of perception, memory, and thinking (Messick 1970). Of the several cognitive styles, there are two that appear to be associated with the individual's cultural background: An individual who perceives the visual field in totalities or wholes is said to be field dependent, while one who tends to see the visual field in parts rather than a whole is said to be field independent. For example, on the Wechsler Intelligence Scale, the picture completion subtest requires a subject to identify the missing portion of a picture. A field independent person who has a better grasp of seeing and arranging parts will have the advantage on this task. Conversely, the block design subtest begins with a whole pattern, which the tester breaks down and gives to the subject to rebuild. Because field dependent people can visualize the whole more readily, the task of reconstruction is easier for them than for those who possess the field independent cognitive style (Goodenough and Karp 1961; Witkin 1962).

Suggested Lecture Topics

I. Student Attributes and Cognitive Style
   A. Cognitive style and cultural background--inability to complete tasks that diverge significantly from a specific cognitive style
      1. Canavan's 1969 study comparing Mexican-American schoolchildren with Anglo-American schoolchildren found that the former were more field dependent than the latter
      2. Ramirez's study (1973) controlled for economic status of the children's families and confirmed patterns found in Canavan's research
      3. Dyk and Witkin's research (1965) found cognitive style differences related to gender--girls tended to score higher on field dependence and boys higher on field independence
      4. Laosa (1977) explained that group differences in cognitive style cannot be applied to individual cases because specific features of social/cultural background are not uniformly distributed within any specific social group
      5. Dershowitz's study (1971) showed that the distribution of cognitive style differences among Jewish boys is related to other cultural variations within that group
   B. Bicognitive functioning--the ability to adopt either field dependent or independent cognition, depending on the demands of a task

II. Cognitive Demand Characteristics of the Classroom
   A. Teaching strategies
      1. Field dependent strategies
         a) Deductive approach to reasoning
         b) Emphasis on global concepts

c) Lessons to be learned clearly identified

2. Field independent strategies
   a) Inductive approach to reasoning
   b) Discovery, exploration
   c) Emphasis on details and connections of concepts
   d) Attention to nuances and subtleties of material
3. Implications for instruction in multiethnic classrooms
   a) No significant evidence to conclude that matching teaching style exclusively to learning style improves learning
   b) Many practitioners believe that students should be taught to function bicognitively by gradually introducing strategies that depart from the student's preferred cognitive style

B. Experiential approach recommended for teaching educational psychology
   1. Ramirez and Castaneda (1974) have developed a checklist for identifying preferred cognitive style
   2. Have student teachers determine their own preferences
   3. Organize several lectures using deductive and inductive reasoning and have students evaluate their receptivity to each and compare with cognitive style preference

Student Motivation and Equity

Cognition is not the only important factor in analyzing psychological dimensions of educational equity. Student motivation is important as well. Historically, poor performance among minority and poor students has been seen from a social perspective: Social inequity breeds low self-esteem, which breeds poor performance, which in turn breeds lower self-esteem, in an eternal spiral.

In the last ten years, though, other factors have been examined. The presence of a competitive atmosphere, for example, has been found to affect motivation (Kukla 1972; Weiner 1972). This is explained below.

Suggested Lecture Topics

I. Promoting Equitable Academic Motivation
   A. Classroom social factors
      1. Kukla (1972) and Weiner (1972) discovered that competitive classrooms tend to lower a low-achieving student's self-esteem. Comparatively poor performance was attributed to one's ability, which led to poorer performance
      2. Ames, Ames, and Felker (1977) found that removing the competitive factor helped to decrease feelings

of failure. It is hypothesized that cooperative classes diminish the student's self-blame, which helps to sustain students' motivation

B. Strategies for the cooperative classroom
   1. Have pupils pace themselves
   2. Have pupils evaluate themselves. Evidence shows that these two methods promote productive behavior for a longer time (Maehr and Stallings 1972; Salili et al. 1976; Wang and Stiles 1976)

II. Cultural Diversity and Motivational Style
   A. Cognitive style, ethnic background, and reward preferences are significantly related
      1. Social environment and the field dependent pupil
         a) Field dependent pupils are more sensitive to social influence and tend to rely on others (Witkin 1962). Keogh (1970) and Ruble and Nakamura (1971) found that field dependent children are more sensitive to the social aspects of taking tests
         b) Field dependent pupils prefer to work cooperatively and informally to accomplish tasks (Cohen 1969)
      2. Social environment and the field independent pupil
         a) Field independent pupils prefer to organize into formal groups, with roles defined for each participant (Cohen 1969)
      3. Social interactions
         a) Schools tend to promote competitive, field independent styles, which conflicts with the field dependent nature of many students in multiethnic classrooms
         b) Mexican-American and black children prefer the field dependent, cooperative style of working, while Anglo children prefer the more independent style (Kagan and Madsen 1971; Sierra 1973; Gay and Abrahams 1976)
   B. Implications for instructional strategy
      1. Provide cooperative classwork and social rewards, encourage family involvement in pupil's success, and emphasize social features of the curriculum (Texas A & I 1978)
      2. Instructional strategies which promote cooperative learning are effective in promoting social equity and positive interracial attitudes (Slavin and Madden 1979; Bossert 1979)
   C. Experiential approach recommended for teaching educational psychology
      1. Use Ramirez and Castaneda's checklist (1974) to identify teacher candidates' preferred motivative styles (cooperative or competitive)
      2. Involve students in small cooperative work groups whose tasks encourage applying theoretical

knowledge to practical problems and questions
a) Generate field dependent and independent lessons and activities
b) Generate cooperative methods for lessons taught from a competitive approach

Discriminatory Teacher Behavior

Cognitive style and social environment are joined by a third cause of educational inequity: the biases of teachers themselves. Despite substantial literature about teachers' discriminatory behavior, more attention must be accorded it if better classroom instruction and educational equity are to result.

Suggested Lecture Topics

I. Teachers are biased
   A. Strong bias toward white pupils
      1. Anglo-American students experience a higher quality of interaction with teachers than Mexican-American students (U.S. Commission on Civil Rights 1973)
      2. Student teachers are likely to judge misbehavior of black students more harshly than similar misbehavior of white students (Marwit et al. 1978)
      3. Both black and white teachers are guilty of pro-white bias (Gay 1974)
   B. Boys receive more of a teacher's attention than girls, although much of this attention is disciplinary (Jackson and Lehaderne 1966)
   C. Teachers are biased against underprivileged pupils. Becker (1952) traced this to a clash in values between the middle class teachers and the lower class children
   D. Teachers teach to their expectations of pupil performance. This is called the Pygmalion effect (Rosenthal and Jacobsen 1968)
      1. Teachers who hold high expectations for some students demand better performance and are more likely to dispense praise when that performance appears (Brophy and Good 1974)
      2. Teachers whose expectations of certain students are low are likely to judge these students negatively if they achieve above their expectations (Rosenthal and Jacobsen 1968)
      3. Students are aware of their positions in the teacher's expectations hierarchy, and they react accordingly in their studies, behavior, and self-perceptions (Silberman 1969)
   E. Discrimination in making decisions
      1. Teachers are more likely to assign Chicano

children to special education classes than white children, despite identical case studies (Zucker and Prieto 1977)
2. The same reasoning also applies to pupils from lower socioeconomic backgrounds (Neer et al. 1973)

II. Instructional strategies for teaching educational psychology
   A. Have teacher candidates analyze cases of pupil misbehavior in which the only variation among the cases is race (Marwit et al. 1978)
   B. Demonstrate how teachers value white pupils' oral presentations over black pupils' (Brophy and Good 1974)
   C. Conduct similar experiments to show how discriminatory behavior extends to gender, ethnicity, and handicaps
   D. Build a videotape library of discriminatory behavior, field dependent and independent learning, and teaching styles
   E. Get student teachers into the classroom. Evidence shows that without field experience, some student teachers' prejudices and preconceptions solidify, despite theoretical training to the contrary (Mortenson and Netusil 1976)

Summary

This chapter is meant to acquaint the reader with some of the concepts of educational equity that relate to the study of educational psychology. The emphasis has been on interactive models of teaching and appropriate methods for teaching a culturally diverse student population. It is recommended that instructors follow up researchers' leads, as the literature is incomplete. Instructors also are advised to analyze teacher-student behavior patterns that perpetuate social inequity.

It is further recommended that educational psychology courses be conducted according to the theories and principles discussed. The course would employ various cognitive and motivative structures in its examination of these topics. Finally, if preservice teachers personally experience the concepts described, then more likely they will use the theories to improve their teaching.

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MULTICULTURALISM AND THE METHODOLOGY OF TEACHING

by Consuelo Nieto

The methods and strategies that a teacher chooses to use in the classroom will be determined in part by the cultural diversity of the pupils. When learning to design methodology, teacher candidates should consider that a pupil's cultural identity is influenced by, but is not synonymous with, his or her racial or ethnic group. Culture is a composite of one's age, education, ethnicity, handicap, race, religion, socioeconomic status, and a host of other factors that render each person a unique individual with personal standards, values, and beliefs.

W.A. Goodenough defined culture as "the various standards for perceiving, evaluating, believing, and doing that (a person)...attributes to other persons as a result of his experience of their actions and admonitions" (Gibson 1976, p. 9). Goodenough further stated that a person "may also be competent in more than one...culture" (p. 9). Building on Goodenough's work, Gibson defined multicultural education "as the process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, believing, and doing" (p. 9).

Given the vast differences in teacher education programs, a section that presents a single approach to teaching methodology in a multicultural context would be inappropriate for this monograph. This chapter outlines the general processes and content that can be adapted to any teacher preparation program that is incorporating multicultural and equity concepts into its curriculum.

Suggested Lecture Topics

I. Framework for Multicultural Methodology
   A. Standards for the Accreditation of Teacher Education (NCATE 1979)
      1. Promote necessary skills needed to confront such issues as racism, sexism, democracy, and the like
      2. Values clarification skills, including manifest and latent transmission of values
      3. Examine diverse cultures and develop appropriate teaching strategies
      4. Examine linguistic differences and diverse learning styles and develop appropriate teaching strategies

B. Methodology, encompassing both process and product, includes all aspects of curriculum, classroom climate, interaction, communication, and community outreach

C. Multicultural education is...
   1. Not a deficit model, but a positive means of teaching cultural pluralism
   2. More than an add-on curriculum component
   3. More than cognitive information
   4. Interdisciplinary in content, experience, and perspective throughout the frameworks of the teacher candidate's education and of the institution

II. Curriculum

A. Content
   1. Manifest curriculum--specific content of a course that each student is expected to learn (Bloom 1976)
   2. Latent curriculum--the more subtle curriculum that teaches students who they are in relation to others ("While the student may learn this curriculum more slowly than the other, it is likely that he will not be able to forget it as easily as he can forget the details of history, the rules of grammar, or the specifics of any subject or study in the manifest curriculum" (Bloom 1976, p. 142))
   3. Teacher candidates should understand the roles of each in multicultural education

B. Methodology
   1. A curriculum can be used to demonstrate both diversity and universality
   2. Development of multicultural curricula is an ever evolving process (see Esperanza Model of Cultural Awareness and Application to Curriculum (Aragon 1973, pp. 80-4))
   3. Teacher candidates should discuss their own ethnicity, gender, and background
   4. Teacher candidates should learn to take units of study and develop goals, objectives, and activities that reflect multicultural education (see Baker 1981, pp. 35-44--description of a model in which novels, newspapers, periodicals, movies, museums, university courses and more are used to extend the teacher's knowledge of multiethnic content)

C. Materials selection
   1. Teacher candidates should learn to select appropriately fair, affirmative materials
   2. Teacher candidates should learn to analyze materials for bias and stereotypes
   3. Teacher candidates should learn to use texts,

films, and other materials with questionable stereotypes and false generalizations as a basis for teaching critical analytical skills

4. Teacher candidates should learn how to prepare supplementary materials to offset the distortions and gaps left by textbooks

D. Assessment and testing

1. Multicultural education has been "plagued rather than assisted" by evaluation; according to Valverde, "Evaluation has been afflicted by: (a) lack of objective instruments to measure student achievement, (b) premature summative evaluation, (c) nonutilization of findings, and (d) a dearth of evaluators knowledgeable about cultural pluralism" (1978, p. 10).
2. Teacher candidates should understand the functions and limitations of standardized tests of intelligence and achievement
   a) Intelligence tests measure competence in certain skills, such as reading and computing, needed to succeed in school, but gender, ethnic background, and handicaps may influence I.Q. scores to the student's disadvantage
   b) Mercer (1981) advocates that teacher candidates develop skills to assess students who are unfairly labeled because of culturally biased I.Q. tests; student's adaptive behavior away from school may be compared with peers in the community, or student's performance in the classroom may be compared with that of other students of a similar background
   c) Standardized achievement test results are norm referenced to groups with dissimilar learning experiences and cultural backgrounds; teacher-made tests are criterion-referenced to reflect the content and skills of a school's curriculum and the student's achievement of these
   d) Teacher candidates should be made aware that questions on both standardized and teacher-made tests can be ambiguous and misleading. Haney and Scott (1980) suggest that teachers seek to learn the test takers' perceptions of the questions and the reasons for choosing given answers
   e) Teacher candidates should recognize that sex differentiated patterns of achievement may result from socialization that perpetuates cultural stereotypes or appropriate male-female roles, behavior, and abilities (Dwyer 1973; Hilton and Bergland 1974)

III. Classroom Environment
   A. Classroom environment should provide positive, nurturing reinforcement for all students
      1. Bulletin boards, learning centers, audiovisual aids, and other materials should reflect accurate, positive images of life
      2. Stereotyping should be avoided
   B. Physical size, shape, and accessibility of room, furniture, and equipment should accommodate all students to provide a sense of inclusiveness
   C. Strategies for studying classroom environment
      1. Visit classrooms
      2. Examine slides and videotapes of classrooms
      3. Develop criteria for a positive multicultural milieu
      4. Design a classroom to demonstrate capabilities
      5. Use instruments to analyze behavior in the classroom (e.g., Flanders Interaction Analysis Scale) and discuss how environment affects behavior

IV. Interaction and Communication
   A. Interpersonal skills
      1. Teacher candidates should understand their own behavior, which comes from their unique perceptions and experiences (Brophy and Good 1978)
      2. Teachers should be models of objectivity, and should accept the possibility that their discomfort with some behavior may result more from its being different and out of place with their usual thinking than from its being unacceptable
      3. Teachers should be able to anticipate problems and know when and how to intervene to resolve conflicts in a dispassionate manner, so that students do not see themselves as winners or losers. An adaptable model is offered by Carkhuff (1979)
      4. Strategies for studying interpersonal skills
         a) View videotapes and films of a teacher interacting with pupils and exhibiting desirable and undesirable behaviors from a multicultural perspective
         b) Make videotapes or films of teacher candidates interacting with pupils before and after training in interpersonal skills
   B. Learning styles
      1. Teacher candidates should understand the different cognitive and motivational styles (see chapter 4, "Cultural Diversity, Cognitive Style, and Learning") and be able to adapt learning activities to fit students' needs
      2. Study of learning styles in the educational psychology class and study of strategies for teaching culturally diverse groups should be

reinforced simultaneously with field experience in multicultural classrooms

C. Language
   1. Language is a part of one's culture and should be accepted in that context. Teacher candidates need a basic understanding of the sociological and psychological aspects of linguistics and philology
   2. Bilingual instruction is essential when teaching pupils with little or no English skills while they learn English
   3. Teacher candidates should review strategies for mono- and multilingual classes

V. Community Outreach
   A. Teacher candidates should learn to explore the community for resources to expand the boundaries of the multicultural classroom
      1. Bring speakers into the classroom
      2. Take field trips
      3. Participate in community-sponsored activities
   B. Teacher candidates should understand the necessity of establishing good rapport with parents
      1. Parents can reinforce cognitive and affective development if they understand the educational process
      2. Parents may be able to aid in resolving problems their children have in school
   C. Teacher candidates should be aware that strategies and materials used in a multicultural classroom may conflict with parents' values
      1. Candidates should be prepared to explain and clarify their methods and materials in language parents can understand
      2. Rationale should be based on sound educational theory and philosophy
      3. Rationale should include educator's responsibilities under Federal, state, and local mandates
   D. Teachers should make appointments to visit parents at home
      1. The first visit should be positive, informative, and cooperative. Problems should not be discussed
      2. If a teacher does not speak the language of the parents, a bilingual staff member should accompany the teacher to serve as interpreter

Conclusion

For the multicultural classroom, the relationship of learning outside of school to learning in school must be taken into account when designing strategies and methods of teaching. Teachers need the ability to transcend the variety of cultures they confront in the classroom, that is, to understand and appreciate other cultures as both an objective observer and a subjective participant, because the cultures their pupils bring to the classroom will influence the strategies that can be used effectively.

As outlined in this chapter, the methodology coursework for a preservice teacher education program should emphasize curriculum, classroom environment, interaction and communication, and community outreach. The integration of equity concepts in each of these four parts is essential if teacher candidates are to learn how to plan for and build on the diversity of cultures inherent in their pupils, how to gain the support of parents, and how to acquire educational resources from culturally diverse communities. Because attitude barriers are probably the hardest to surmount, a multicultural teacher education program must strive to be fair and just, and to set a proper example for future educators.

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PRESERVICE STUDENT TEACHING MODEL FOR MULTICULTURAL EDUCATION

by Patricia Bidol

Chapter two discussed the historical and emerging philosophy for multicultural education and proposed a strategy for designing preservice teacher education to incorporate multicultural theory and processes into all aspects of a curriculum. Of the following six phases, the first three were described in chapter two. Phases 4, 5, and 6 are described in this chapter.

Phase 1: Establish a committee to develop, implement, and evaluate the multicultural preservice program
Phase 2: Establish attitude and value, knowledge, and skill objectives for the multicultural preservice program
Phase 3: Establish guidelines for the overall multicultural preservice program
Phase 4: Establish guidelines and processes for multicultural education student teaching
Phase 5: Establish a multicultural education inservice program for local education agencies that use student teachers
Phase 6: Establish an assessment process

Phase 4: Establish Guidelines and Processes for Multicultural Student Teaching

Field placements of teacher candidates provide a variety of cultural experiences and should begin early in each candidate's program. During the freshman or sophomore years, for example, students can be placed for a half or full day in a school or community setting that is different from the candidate's background. In the junior or senior years, two more extensive student teaching placements should be provided, one of which should be similar to and the other different from the candidate's background. The variety of these field experiences will enable the teacher candidate to thoroughly understand the influence of ethnic and racial differences on the climate of classrooms. To provide these experiences, both the supervising teacher and the college supervisor should understand the concepts of multicultural education.

In their field placement seminars, teacher candidates should have formal opportunities to examine the following:

1. Their personal culture and cultural identity
2. Their prejudices and participation in the oppression of others on the basis of race, sex, religion, age, physical condition, or other factors
3. Their values and attitudes toward multicultural education
4. Overt and covert means of socializing people to be prejudiced
5. Stages of racial identity development

This examination in the field placement seminars should also enable candidates to vent their feelings about "real problems" they are facing in their placements. In addition to the above, preservice courses should be designed to enable teacher candidates to do the following (many of these are also listed in Multicultural Teacher Education: Guidelines for Implementation (AACTE 198)):

1. Design and assess LEAs' policies, curricula, governance, faculty, and assessment procedures from a multicultural perspective
2. Analyze textbooks and other resource materials for biases and design materials to supplement any biased materials
3. Use a variety of processes so that teacher candidates in their field placements interact positively with racial and cultural groups
4. Select or design multicultural instructional and assessment materials for their placements
5. Design curricula that use bicognitive learning processes
6. Use a variety of motivating instructional processes to create a positive classroom climate for cognitive and affective learning
7. Design meaningful ways to include parents and other community members in the life of the classroom
8. Exhibit a high degree of social sensitivity as evidenced by empathy, respect, interaction skills, and ability to adjust in multicultural settings.

Although every effort should be made to provide multicultural placements, these can be replicated with films, role playing, value clarification exercises, simulations, and case studies (Katz 1978; National Education Association 1973; Forehand 1976). Instructors for field placement seminars can use all the above to provide enriching exercises for teacher candidates.

Phase 5: Establish a Multicultural Inservice Program for LEAs that Place Student Teachers

Because supervising teachers who understand multicultural education are more likely to support it among student teachers, colleges of education can increase their effectiveness by providing inservice training to LEAs that place their students. In the following successfully used inservice model, the options are designed for many levels of an LEA. These components are not sequential and should be selected and adapted to meet the specific needs of the LEA and the college.

1. Two and one-half days of training on the nature of multiculturalism within society in general and the school system in particular; content should include the history and culture of minorities as well as racism, sexism, ageism, and so on

2. Two days of training on interpersonal and group process skills that can be used to establish and maintain positive interpersonal multicultural/multiracial relationships; participants can include all or selected staff, students, community, board members, and student teachers
3. Training of curriculum committees and free time as needed on assessing and adapting a district's curriculum to be multiculturally positive and to improve reading, math, and writing skills; content should include a variety of cognitive and affective instructional techniques for multicultural growth
4. Training of administrators on developing long-range multicultural plans that cover hiring, promotion, evaluation, curriculum, policy recommendations, and community relations
5. Training of community members from all representative racial and cultural groups to participate in meetings with school boards and other officials
6. Assisting parents of low-achieving students with means, techniques, and strategies whereby they can support their children's educational progress
7. Training of board members in the techniques of policy development and revision of school practices for multicultural settings
8. Training to develop techniques that enable school boards to understand and use statewide and national multicultural data

Following their multicultural training, participants (student teacher, teacher, staff, college professor, administrator, student, school board) usually will identify action they want to take as a result of their increased awareness and their ability to analyze their institutions. Action steps are best developed by individuals having the capacity to carry out the action or to influence its execution. Steps often include the following:

1. Organize detailed programs on multiculturalism, racism, sexism, collaboration, and decision making
2. Examine patterns of hiring, placement, and arrangement of classified and professional members so that cultural diversity is represented throughout the educational institution
3. Institute an active program of recruiting minority and female staff members for top positions
4. Recruit minority students for teacher education programs
5. Provide multiethnic textbooks, references, and other curriculum materials for all courses
6. Eliminate the use of culturally biased tests
7. Eliminate tracking systems
8. Reward staff and faculty multicultural efforts through contract, review, and informal measures
9. Establish layoff procedures that are cognizant of both seniority and cultural diversity needs
10. Organize student, parent, and faculty committees to develop long-range multicultural education plans
11. Provide school time for students to engage in formal and informal multicultural activities

12. Gather data to assess differences in reading and math scores, dropout rates, attendance, and disciplinary incidents that can be related to race, sex, or cultural differences; use these data to analyze the system's policies and practices

Phase 6: Establish an Assessment Process

Multicultural education programs should be assessed periodically to determine if the stated objectives are being achieved. The assessment process should be guided by the same committee that developed the program (refer to the description of phase 1 in chapter 2). Student teachers should continue to be represented on the committee for the assessment. The committee is responsible for modifying the program on the basis of the assessment data.

Assessment processes have been developed to measure multicultural education in areas such as governance of teacher education programs, curricula, faculty, teacher candidates, resource materials, counseling, bicognitive functions, and community involvement. The following resources will prove helpful in providing assessment processes: AACTE Commission 1980; Katz 1978; Crowfoot et al. 1976; Forehand and Ragosta 1976; Ramirez and Castaneda 1974; Integrated Education Associates 1971.

Summary

The model outlined in chapter two and in this chapter has been used successfully in the College of Education at the University of Michigan. It is offered in this monograph as a resource for other schools, colleges, and departments of education interested in developing comprehensive, effective multicultural preservice programs. Teacher candidates who complete this program are expected to be knowledgeable about multicultural education, to be aware of the problems associated with it and skilled in solving them, and to be more motivated to create multicultural environments in their prospective classrooms or other educational settings.

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APPENDIX

TERMINOLOGY CLOSELY ALLIED WITH MULTICULTURAL EDUCATION

by Martha E. Dawson

TERM	WORKING DEFINITION	MULTICULTURAL RELATIONSHIP
Bicultural Education	A systematic study of the heritage, culture, etc. of two distinct groups	May be classified as cultural studies but not a total multicultural program
Bilingual Education	Instructional programs that recognize and support the teaching of the mother tongue (home language) as well as the language of the larger society	Often a critical part of bicultural education, bilingual education may be integrated with cultural studies or multicultural but is not a total multicultural program.
Ethnic Studies	Programs that usually focus on equality of a single ethnic group; instructional components often include political science, history, literary heritage, contemporary economics, educational and social problems of the ethnic group.	May be a component of multicultural education which examines cultural diversity but is not a total multicultural program. Such programs tend to be monocultural rather than multicultural.
Women Studies (Sexism)	Program and focus on equity issues as related to women; attention is given to the contributions, problems, history, and social, political and economic issues of women.	Women studies can be a part of the equity component of multicultural education. As an isolated program, women studies cannot be classified as multicultural.

Ageism	Age discrimination and its effects on the victims is viewed as a civil rights issue. In educational programs attention is directed to positive recognition of older Americans and their contributions to the larger society.	A program component included in equity and multicultural education, but not to be classified as multicultural education
Racism (intergroup relations, human relations)	Program dealing with discrimination, prejudice, human relations, etc.; often approached as civil rights and human rights issues	Issues are considered in equity, human relations, and multicultural programs, but not to be classified as multicultural education.
Exceptionality	Programs that address social, educational, and economic problems of the physically and mentally handicapped; compliance with the Federal mandate in Public Law 94-142	There are links with multicultural education when the problems of exceptionality are related to diverse social and ethnic groups. Programs and training for exceptionality adhere to some of the same goals as multicultural education, but should not be classified multicultural.
International Education/ Global Studies and Cross-cultural Studies	Programs in this category view pluralism in a world context and stress teacher preparation for a global society.	These programs broaden the context of multicultural education from a national to an international dimension.

RELATED PUBLICATIONS

Listed below are some publications related to multicultural education published by the ERIC Clearinghouse on Teacher Education, and some published by the American Association of Colleges for Teacher Education. When ordering, please be sure not to confuse the two organizations. Though we share the same suite of offices, we are not the same organization.

ORDERING: Orders should be prepaid. Institutional purchase orders will be accepted only if they exceed $15.00.

Clearinghouse Publications

Please make out check to: ERIC Clearinghouse on Teacher Education, Publications Sales, Suite 610, One Dupont Circle, Washington, DC 20036.

Management of Disruptive and Off-Task Behaviors: Selected Resources. Gary M. Ingersoll and Sandra Schweighart Goss. 1981. $5.00.

A Selected Annotated Bibliography on PL 94-142: Practical Programs for the Classroom. Sharon G. Boardman, ed. 1980. $3.00.

Multicultural Education: Teaching About Minority Women. Gwendolyn C. Baker, Kathleen A. Hunter, Linda J. Murakishi, Isabel Salas, and Ann M. Schlitt. 1977. $1.00

AACTE Publications

Please make out check to: AACTE, Publications Sales, Suite 610, One Dupont Circle, Washington, DC 20036.

The Schooling of Native America. Thomas Thompson, ed. 1978. $4.00.

Pluralism and the American Teacher: Issues and Case Studies. Frank H. Klassen and Donna M. Gollnick, eds. 1977. $6.00.

"Mainstreaming." Journal of Teacher Education, Volume 30, Number 6, November-December 1979. $4.00.

"Multicultural Education and the Disciplines." Journal of Teacher Education, Volume 28, Number 3, May-June 1977. $3.50.